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One cannot but feel that Professor Davis is mistaken in believing that the exercises of the text and atlas are adapted to young students of physical geography. The elaborate drawings and the exercises based upon them will be to the ordinary high-school student a series of puzzles to be worked out with care and patience. Perhaps, owing to the detailed and specific instructions, the student will complete the drawings correctly, but it is doubtful whether he will translate these complex drawings into terms of out-of-doors. The book seems better adapted to the college student who has done field-work and who is therefore able to see in these block drawings the real land forms which they represent.

The author, like most university textbook writers, has overestimated the ability of high-school pupils. Nevertheless his book is by far the best physiography laboratory manual yet published.

JANE PERRY COOK

THE CHICAGO NORMAL SCHOOL

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*Didaktische Ketzerereien.* Von H. GAUDIG. Leipzig: Teubner, 1909. 2. Auflage. Pp. 134. M. 2.

*Didaktische Präludien.* Von H. GAUDIG. Leipzig, Teubner, 1909. Pp. 272. M. 3.60.

The director of the Leipzig Seminary for Female Teachers offers in these Didactic Heresies and Preludes a singular and stimulating body of educational opinion. Free from conventionalities, he touches, in apparently disconnected comments, on many of the burning questions of pedagogic theory and practice; but there is manifest throughout a spiritual bond that reveals a system, a definite attitude in matters educational. It centers in the demand that the teachers shall strive for the self-activity of the pupils—that is to be the pivotal consideration which determines the ideal of all educational effort; it is to govern the choice of subject-matter, the construction of the plan of studies, the elaboration of the teaching method. Its logical development will emancipate the young teacher from slavish adherence to the formulas of a narrowing pedagogic creed. To substitute for the rigidity of the Herbartian doctrine the flexibility of a truly human relation between teacher and pupil, to substitute the rational individualism of the sympathetic teacher for the fetters of a traditional doctrine, is Gaudig's primary aim (*Präludien*, pp. 1-13). The very titles of his topical paragraphs convey the burden of his message to young teachers: "To Question Intelligence to Death," "Incessant Questioning Brutal," "The Pupil's Question a Legitimate Factor in Education"—these and similar sections (*Präludien*, p. 16) point to the danger that has developed in German and other schools from an over-emphasis of the interrogatory method. "Psychology not a Subject, but a Principle of Instruction" pronounces a verdict of condemnation on much that underlies the present-day treatment through the agency of manuals of psychology. There is something truly refreshing in his comments on the by-products of teaching; he contrasts with them the mechanical conformity that laboriously evolves a progressive exposition of mental phenomena.

It is not the immediate results to be gathered from a textbook that appeal

to him; he seeks the stimulus that calls into being a genuine love for information; the sharp distinction which he notes between the reading of and for the school and private reading for intellectual enjoyment we Americans also recognize, but do not always strive to obliterate. One of the strongest features of the modern German School is its pronounced success in developing fluent, forceful *expression* under the careful guidance of the teacher; the Germans in their conscious attention to this need now rival the efforts of the French, whose high attainments in public oratory and in literary expression are in no small degree fostered by the systematic training in expression that the schools furnish; Gaudig, like Lehmann, Lyon, and other prominent teachers of their vernacular, insists that *oral* composition, through which the ready command of effective language to incorporate thought becomes dominant, must receive specific consideration quite apart from written composition, in which the clear exposition of thought is in the foreground, language being merely the tool employed (*Ketzereien*, pp. 44, 45). Granted, that the adolescent's self-consciousness makes for reticence, for hesitation in utterance, it is the teacher's business to overcome systematically this reluctance, not to accept it, as we often do, as the inevitable.

Those who still retain their belief in the virtue of undirected, wasteful home-preparation, without previous direction in and with the class, who fear the loss of initiative from skilful class-preparation, but have never witnessed a genuine class lesson, with the entire class in active co-operation, would do well to read Gaudig's estimate of class- and home-work (*Ketzereien*, pp. 52, 53). The indiscriminating advocates of coeducation for every period of school life might also find some food for reflection in Gaudig's estimate of the characteristic differences that boys and girls reveal in various subjects; let them remember that those who oppose co-education are in most cases particularly sympathetic to the specific excellencies of girls; have in fact reached their conclusions in a long and devoted service to the education of girls (*Präudien*, p. 109).

Such topics as co-ordination of work which makes for economy in teaching (*Präudien*, pp. 50 ff.) stand in close relation to the maintenance of a type of girls' school aiming to promote what is most worthy of development for the great body of female pupils.

In view of the recent Prussian legislation on higher girls' schools, which has created at least one type that closely parallels the secondary schools for boys, Gaudig's words of caution are noteworthy (*Präudien*, p. 109); if personality is to unfold its full strength, it must not proceed with a brutal asceticism against its own nature, must not trample under foot its physical and psychical peculiarities; hence the exact duplication of the organization of the boys' schools must be avoided; we need, he says, a school whose aim, selection of subject-matter, plan of instruction, and *method* of instruction, whose length of school sessions and of intermissions shall do justice in the main, and in every detail, to the psycho-physical nature of girls.

One might continue quoting abundantly from this storehouse of a great teacher's matured experience; the suggestions offered should suffice to tempt the student of German educational literature to a deliberate consideration of

its wisdom. For Gaudig ranks with the most significant figures among the philosophic educators of the present, as his contribution to the great *Allgemeine Geschichte der Kultur der Gegenwart* indicates.

What an inspiration to intending teachers such talks, replete with the technical knowledge and broad literary culture of a man of university attainments, must be!

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*Modern Educators and their Ideals.* By TADASU MISAWA. New York: D. Appleton & Co., 1909. Pp. vi+304. \$1.25.

This book fulfils its avowed purpose of furnishing a sympathetic rendering, through excerpts from the originals and amplifications on the part of the author, of the fundamental educational theories and tenets of the writings of the modern beacon lights in pedagogy: Comenius, Locke, Rousseau, Kant, Basedow, Pestalozzi, Fichte, Froebel, Herbart, Spencer, Hegel, Harris, and Hall. An introductory chapter gives a brief summary of Greek and Roman education, and of the educational influences of Christianity, the Reformation, Asceticism, Humanism, and the Renaissance. The book is supplied with an excellent index and judiciously selected bibliographies. The foreign references of the latter are especially valuable.

The treatment of the various writers is of unequal merit. The author does not, for example, do full justice to the "method" or the "principles of nature" of Comenius. Among the best treatments are those of Rousseau, Froebel, Herbart, Fichte, Hegel, and Hall. The author is to be congratulated upon his inclusion of Fichte and Hegel, whose preponderant philosophical activities have been allowed almost entirely to obliterate the impression which their educational writings produced upon the contemporary educational thought and practice, or upon the educational ideals of our own day (witness, e. g., Hegel's influence upon the writings of Harris). The author has succeeded admirably in making the opposing ideals of the various writers stand out in bold relief: e. g., those of Spencer and Rousseau, as contrasted with Hegel and Harris. The contrasts, while at times somewhat strained, are often very suggestive: "If Comenius gave us the universal school in form, Pestalozzi put the soul into it. Locke was the pedagogue of the gentleman, Basedow of the bourgeois. But Pestalozzi was 'a people's pedagogue, a people's prophet'" (p. 139). "While Rousseau wanted to build a new society on the basis of his new *natural man*, who is to be educated solely through the nature of his individual self, and Pestalozzi of his new *home man*, who shall essentially grow up in and through the normal home, for Fichte, the foundation of the new nation rested on the new *social man*, who is trained in, through, and to an ideal social life" (p. 159; see also p. 194). The style of the book is attractive, and the proofreading has been done with commendable care. It is a book that can be heartily recommended to the lay reader, teachers' reading-circles, and courses conducted by county superintendents. While the professional teacher of education will find little in the book with which he is not already